



SRI KHIRA CHORA GOPINATHA TEMPLE
at Remuna
and
GLORIES OF SRI MADHAVENDRA PURI



THEIR LORDSHIPS SRI KHIRA CHORA GOPINATHA AT REMUNA

Sri Sri Khirachora Gopinatha Temple

The famous temple of Sri Khira Chora Gopinatha, the Krishna Deity who stole condensed milk (*Khira*), also known as *amrta-keli*, for His most-beloved devotee - Sri Madhavendra Puri, lies in a small pastoral village named Remuna in the Balasore (Baleshwar) District of Orissa. Remuna is called *Gupt Vrindavana* because Sri Gopinatha had many pastimes here in the mood of Vrindavana with His intimate devotees.

Very interesting transcendental pastimes related to Their Lordships Sri Khira Chora Gopinatha.

(1) The Deity of Sri Gopinatha was carved by Lord Ramacandra Himself in Treta-yoga in the forest of Citrakuta during His fourteen year exile from Ayodhya.

(2) Srimati Sita-devi worshiped this Gopinatha Deity carved by Her husband Lord Ramacandra until the time she was kidnapped by Ravana.

(3) Lord Brahma then continued the seva-puja for the seven hundred year balance of Treta-yuga.

(4) About 800 years ago, the Lord out of His will left Citrakuta and came to Remuna through Orissan Vaishnava monarch named King Langula Nrsimha Dev.

(5) About 600 years ago, Lord Gopinatha stole Khira (condensed milk) for his dear-most devotee, Sri Madhavendra Puri, and became famous by the name Khirachora Gopinatha meaning "one who stole condensed milk."

(6) The first Chandan Yatra was done here by Sri Madhavendra Puri on the orders of Sri Gopinatha.

(7) Lord Sri Caitanya Mahaprabhu visited this Temple on His way from Katwa to Sri Jagannatha Puri Dhama after His sannyasa. When Lord Sri Caitanya Mahaprabhu visited the Khirachora Gopinatha temple in Remuna, He told the devotees traveling with Him how the Deity had come to receive the name Khirachora Gopinatha.

(8) There are also wonderful pastimes that took place with Khirachora Gopinatha's another beloved devotee, Sri Rasikananda Dev Prabhu.

Main Deities: Sri Khira Chora Gopinatha are the main Deities at the temple. Between five and seven a.m. visitors can have full *darshan* of the Deity while the *pujari* bathes and dresses Gopinatha. One can clearly see cows, cowherd boys, the *asta-sakhis* and other personalities carved in the black stone bas-relief Deity of Sri Khirachora Gopinatha. On Sri Gopinatha's right and left respectively are black stone Deities of Sri Govinda and Sri Madana-Mohana brought from Vrindavana in 1938 by Baba Caitanya dasa. On the altar there are also Deities of Sri Sri Radha Rasabihari, Lord Jagannatha and Mahaprabhu on one side and numerous *salagrama silas* on the other. All Vaishnavas are welcome here for Gopinatha's special *darshan*, and the indescribably mouth-watering milk sweet known as *amruta-keli*, prepared from condensed milk, cream and sugar, with a sprinkling of raisins. It comes in pots, which are personally tasted by Lord Gopinatha.

Around the Temple compound

Lord Sri Caitanya Mahaprabhu foot prints: In the Temple compound one can have the *darshan* of Lotus Foot prints of Lord Sri Caitanya Mahaprabhu, which are next to the *Garuda-stambha*, the pillar holding *Garuda*.

Samadhi of Sri Rasikananda Dev: Temple premises also has the *samadhi* of Sri Rasikananda Dev, great devotee of Lord Sri Krishna. Temple also has a beautiful diorama displaying the pastimes of Lord Sri Krishna.

Goshala: Sri Khira Chora Gopinatha Temple also have a small Goshala at its premises.

Every morning just after the *mangala arati darshan* of *Sri Khirachora Gopinatha* there is *Harinama-sankirtana* with *parikrama* of the Temple from the outside of the compound. The evening arati at the Sri Khirachora Gopinatha temple is spectacular. Just before seven pm the curtain draws closed. Two *pujaris* in the Deity room play gongs, someone in the courtyard plays a big drum, and a *kirtan* group sings and plays *mrdanga* drums and *karatalas* (hand cymbals), all together making a tremendous sound.

Sacred Places nearby: Sri Madhavendra Puri's Samadhi is five minute walk from Sri Khira-Chora Gopinatha temple.

Wonderful Pastimes of Sri Khira Chora Gopinatha **APPEARANCE OF SRI KSIRA CHORA GOPINATHA**

One day in the forest of Citrakuta during monsoon time, Lord Ramacandra noticed some cows munching on lush green grass. Relishing a sweet memory, Lord Ramacandra smiled slightly. Curious, Srimati Sita-devi asked what was making the Lord so joyful.

"I am remembering the pastimes I will perform in Dvapara-yuga as Krishna in Vrindavana," answered Lord Ramacandra.

Srimati Sita-devi begged, *"Please, tell me those pastimes so I can enjoy them too?"*

Lord Ramacandra said, *"I will appear in Vrajabhumi as Yasodanandana Sri Krishna, the beloved cowherd son of Nanda Baba and Yasoda-devi, and you will appear as Radhika, the tender child of Vrsabhanu and Kirtida. Instead of sporting on Citrakuta Hill, I will run behind the cows and play at Govardhana Hill with You and My friends like Subala, Sridama and Madhumangala. As we have this kadamba tree beside our cottage, similarly, in Vraja as Gopinatha I will relish many intimate conjugal delights with you and the asta-sakhis like Lalita and Visakha underneath the Keli Kadamba trees."*

Srimati Sita-devi, Her inquisitiveness fully aroused, softly asked Lord Ramacandra to show Her that gorgeous form. Lord Ramacandra replied, *"Just wait a week. With an arrow I'll carve some pictures of those pastimes in a black rock, and you will be able to see them."*

But after four days Sita said, *"I can't wait any longer. Please show me what You've done."*

By this time, Lord Ramacandra collected a large black stone, and using an arrow, *He first inscribed Gopala Krishna standing in a graceful three-fold bending form clutching a flute. Then on Gopala's left, Lord Ramacandra formed Lalita-sakhi offering tambula with her right hand, and Visakha holding a tray of fruits and a water pitcher. Citra-sakhi (Sucitra) is holding a flower mala and Indulekha waits at Gopala's feet for carana-seva. On Gopinatha's right, Lord Ramacandra carved Campakalata with a camara fan; Ranga-devi with a tray of sandalwood paste; Tungavidya-sakhi clutching new cloth; and Sudevi preparing a flower bed. Thus Rama produced the asta-sakhis with their sevas. On either side of Gopala, Sri Rama engraved Krishna's four dear friends: Subala, Madhumangala, Sanandana and Vidagdha along with three cows each. Three jammu (rose-apple) trees are visible above Gopala's head along with an engraving showing the destruction of the Mathura wrestlers Canura and Mustika,*

Kamsa's demoniac followers. Ananta Sesa is fanned out in the middle above the head of Gopala.

Pleased to see all this, Srimati Sita devi worshiped this Gopala Deity carved by Her husband Ramacandra until the time she was kidnapped by Ravana. Lord Brahma then continued the seva-puja for the seven hundred year balance of Treta-yuga.

When Lord Ramacandra and Sita devi were returning from Lanka after killing the demon Ravana, They stopped here for four days in a beautiful green forest called Ramaniya (today called Remuna). Sita devi wanted to bathe there in the Ganges, so Lord Ramacandra shot seven arrows into the ground and brought forth the Ganges. Today that place is called *Saptashara*, "seven arrows." A deity of Lord Siva named Gargasvara was later installed there. Because Lord Ramacandra felt pleasure (*ramana*) at that place, it came to be known as Remuna. (ref: A Glimpse of Lord Khirachora Gopinatha, published in 2004 by the Khirachora Gopinatha Temple in Remuna.)

A.C. Bhaktivedanta Swami Prabhupada, the Founder-Acarya of International Society for Krishna Consciousness (ISKCON) has established an ISKCON Centre in Toronto, Canada named after this famous deity in Remuna, Orissa. ISKCON Toronto temple is also known as "New Remuna Dhama". The presiding deity in the temple is Sri Sri Radha Kshira Chora Gopinatha.

SRI GOPINATHA LEAVES CITRAKUTA

How did Gopinatha come from Citrakuta to Remuna?

In the thirteenth century King Langula Nrsimhadeva from Orissa was traveling to holy places with his queen and many great sages. At Citrakuta they saw the Deity of Gopala. Not knowing that Lord Brahma was coming there daily, the king was astonished that no one was worshiping such a beautiful Deity. That night the Deity appeared to the king in a dream and asked to be taken to a more populated place. The king decided to take Gopala to Jagannatha Puri.

The king selected some qualified *brahmanas* to worship the Deity and started for Jagannatha Puri. But when they reached Remuna, a beautiful cowherd village, Gopala again appeared to the king in a dream "I want to stay here because this lovely picturesque place, with all its milk laden cows and joyous cowherd men, reminds Me of the pleasure land of Vrindavana (Ramana Reti)." [The word Remuna comes from the word *ramana*, which means pleasing, charming or love's delights.] The village people, delighted, gave the Deity large quantities of milk and milk products every day.

King Langula Narasimha Dev then built a magnificent temple for Gopala in Remuna and instituted daily worship. Seeing all the *sakhis* engraved on the Deity, the queen gave the Deity a new name - Sri Gopinatha, "Lord of the *gopis*." (ref: A Glimpse of Lord Khirachora Gopinatha, published in 2004 by the Khirachora Gopinatha Temple in Remuna.)

How Sri Gopinatha became Khira-Chora Gopinatha

Summary from Sri Caitanya Caritamrta Madhya-lila Chapter 4:

In his *Amrta-pravaha-bhasya*, Srila Bhaktivinoda Thakura gives the following summary of the fourth chapter. Passing along the path of Chatrabhoga and coming to Vrddhamantresvara, Sri Caitanya Mahaprabhu reached the border of Orissa. On His way He enjoyed transcendental bliss by chanting and begging alms in different villages. In

this way He reached the celebrated village of Remuna, where there is a Deity of Gopinatha. There He narrated the story of Madhavendra Puri, as He had heard it from His spiritual master, Isvara Puri. The narration is as follows.

One night while in Govardhana, Madhavendra Puri dreamed that the Gopala Deity was within the forest. The next morning he invited his neighborhood friends to accompany him to excavate the Deity from the jungle. He then established the Deity of Sri Gopalaji on top of Govardhana Hill with great pomp. Gopala was worshiped, and the Annakuta festival was observed. This festival was known everywhere, and many people from the neighboring villages came to join. One night the Gopala Deity again appeared to Madhavendra Puri in a dream and asked him to go to Jagannatha Puri to collect some sandalwood pulp and smear it on the body of the Deity. Having received this order, Madhavendra Puri immediately started for Orissa. Traveling through Bengal, he reached Remuna village and there received a pot of condensed milk (*ksira*) offered to the Deity of Gopinathaji. This pot of condensed milk was stolen by Gopinatha and delivered to Madhavendra Puri. Since then, the Gopinatha Deity has been known as Ksira-cora-gopinatha, the Deity who stole the pot of condensed milk. After reaching Jagannatha Puri, Madhavendra Puri received permission from the King to take out one *maund* of sandalwood and twenty *tolas* of camphor. Aided by two men, he brought these things to Remuna. Again he saw in a dream that Gopala at Govardhana Hill desired that very sandalwood to be turned into pulp mixed with camphor and smeared over the body of Gopinathaji. Understanding that that would satisfy the Gopala Deity at Govardhana, Madhavendra Puri executed the order and returned to Jagannatha Puri.

Sri Caitanya Mahaprabhu narrated this story for Lord Nityananda Prabhu and other devotees and praised the pure devotional service of Madhavendra Puri. When He recited some verses composed by Madhavendra Puri, He went into an ecstatic mood. But when He saw that many people were assembled, He checked Himself and ate some sweet rice *prasadam*. Thus He passed that night, and the next morning He again started for Jagannatha Puri.

The detailed pastime: "*How Sri Gopinatha became Khira-Chora Gopinatha*" is below.



WAY TO SRI KHIRA CHORA GOPINATHA TEMPLE

ପଞ୍ଚତୀର୍ଥ ରେମୁଣା

卐 ଓଁ ଶ୍ରୀ ଗୋପିନାଥ କର୍ପୁରୁ 卐

ଓମ୍ ନିଶ୍ଚିତ ସ୍ଥାନ ଶୁଦ୍ଧିକ ଦାନ କରନ୍ତୁ ,

୧. ଶ୍ରୀ ଶ୍ରୀ କ୍ଷିରଚୋରା ଗୋପିନାଥ ମନ୍ଦିର ,
୨. ଶ୍ରୀ ଶ୍ରୀ ରାମଚଣ୍ଡୀ (ଯୋଗମାୟା) ମନ୍ଦିର ,
୩. ଶ୍ରୀ ଶ୍ରୀ ରାଧିକାନନ୍ଦ ମନ୍ଦିର ଓ ସମାଧି ମନ୍ଦିର ,
୪. ଶ୍ରୀ ଶ୍ରୀ ମାଧବେନ୍ଦ୍ର ପୁରୀ ଗୋସ୍ୱାମୀ ଜଗନ୍ନାଥ ମନ୍ଦିର ,
୫. ଶ୍ରୀ ଶ୍ରୀ ସମରତ ଶରସ୍ୱତୀ ସପ୍ତଶର ନଦୀ ,
୬. ଶ୍ରୀ ଶ୍ରୀ ଗାର୍ଗେଶ୍ୱର ମହାଦେବ ମନ୍ଦିର ,
୭. ମାଉସୀ ମା' ମନ୍ଦିର ,
୮. ଶ୍ରୀ ଶ୍ରୀ ଜଗନ୍ନାଥ ଓ ଅଷ୍ଟାଦଶାରୁଦ୍ର ଦୁର୍ଗା ମନ୍ଦିର ,

卐 OM SRI GOPINATH JAYATU 卐

1. SRI SRI KSHIRACHORA GOPINATH TEMPLE ,
2. SAMADHI TEMPLE OF SRI SRI RASIKANANDA MAHAPRASHI ,
3. SRI SRI RAMA CHANDI (YOGAMAYA) TEMPLE ,
4. SAMADHI TEMPLE OF SRI SRI MADHABENDRA PURI GOSWAMI ,
5. SPTASAR RIVER CREATED BY PRAVU RAMACHANDRA A ,
6. SRI SRI GARGESWAR MAHADEV TEMPLE ,
7. MAUSIMA TEMPLE ,
8. SRI SRI JAGANNATH TEMPLE & ASTADASA BHUJA DURG A TEMPLE ,

Executive Officer

Sri Khirachora Gopinatha Temple at Remuna



Entrance of Sri Khirachora Gopinatha Temple at Remuna



Sri Khirachora Gopinatha Temple



Sri Khirachora Gopinatha Temple



THEIR LORDSHIPS SRI KHIRA CHORA GOPINATHA (centre)

Sri Khira Chora Gopinatha are the main Deities at the Temple. Between five and seven a.m. visitors can have full *darshan* of the Deity while the *pujari* bathes and dresses Gopinatha. One can clearly see cows, cowherd boys, the *asta-sakhis* and other personalities carved in the black stone bas-relief Deity of Sri Khirachora Gopinatha. On Sri Gopinatha's right and left respectively are black stone Deities of Sri Govinda and Sri Madana-Mohana brought from Vrindavana in 1938 by Baba Caitanya dasa. On the altar there are also Deities of Sri Sri Radha Rasabihari, Lord Jagannatha and Mahaprabhu on one side and numerous *salagrama silas* on the other.



Their Lordships Sri Khirachora Gopinatha



Their Lordships Sri Khirachora Gopinatha



Sri Khirachora Gopinatha



Sri Khirachora Gopinatha



Sri Khirachora Gopinatha



Counter for Khira bhoga Maha-Prasadam



Counter for Khira bhoga Maha-Prasadam



Sri Khirachora Gopinatha's Maha Prasadam



Sri Khirachora Gopinatha's Maha Prasadam



"AMRITA-KELI" - transcendental Maha Prasadam of Sri Khirachora Gopinatha



Sri Khirachora Gopinatha Temple Kitchen where bhoga is prepared for Their Lordships



Lotus Footprints of Lord Sri Caitanya Mahaprabhu at Sri Khirachora Gopinatha Temple

**** Lord Caitanya visited here in ****



Footprints of Lord Caitanya

SAMADHI OF SRI RASIKANANDA DEV

Sri Rasikananda Dev, a Great Devotee of Lord Sri Krishna

Sri Rasikananda deva was a mighty Vaisnava *acarya* of the era following Lord Caitanya's disappearance. He was an empowered preacher of Krishna consciousness who appeared in Rohini (traditionally considered part of Utkala (Odisha), is presently in the state of West Bengal) in 1590 AD and disappeared in 1652. His guru was the great Syamananda Prabhu. Along with his guru, Sri Rasikananda inundated North Odisha and surrounding districts in waves of *Krishna-prema* that are still flowing today. He subdued and converted atheists, blasphemers, and dacoits and even tamed and initiated a rogue elephant!

In *Teachings of Lord Caitanya* book, chapter 31, A.C. Bhaktivedanta Swami Prabhupada mentions: "Similarly, another great *acarya*, Sri Rasikananda, accepted Sri Syamananda as his spiritual master, although Syamananda was not born in a *brahmana* family." Sri Rasikananda Prabhu was the foremost disciple of Sri Shyamananda Prabhu, who in turn was one of the leading students of Srila Jiva Gosvami.

A Brief Sketch of the Life of Sri Rasikananda Dev Prabhu

Birth

Around 1590 AD (*Sakabda* 1512), on the first day of the bright fortnight of the month of Kartik, during the night of the festival Dipamalika, when the houses are decorated with

rows of lamps, Sri Rasikananda Deva made his appearance in this world. His father was Sri Acyuta Deva, the king of Rohini. His mother's name was Bhavani. After passing many years without having a male issue, Sri Acyuta Dev, by the mercy of Sri Jagadisa (Jagannatha), was blessed with this jewel of a son. He was known as "Rasikananda" and also as "Murari".

Youth

As he grew up, shining qualities appeared by degrees in his person causing the further exaltation of his family, just as the waxing moon gradually expands its influence in the night sky and causes the sea to rise. At a very young age he became quite proficient in all of the scriptures. He was very devoted to his parents, especially his mother. His father arranged for his marriage at very young age. His wife Syamadasi was a treasure chest of good character who hailed from the village of Ghonta Sila, not far from Royni, where in days of old the Pandavas had lived in exile.

Meeting his Guru

One day, Murari was sitting in a lonely place, wondering when and where he might become so fortunate as to get shelter at the lotus feet of a guru. Just then a voice from the sky addressed him, "Don't be in anxiety. You will become the disciple of Sri Syamananda."

Having heard this proclamation, Rasika Murari became very jubilant, and began to repeatedly murmur the name Syamananda. From moment to moment his eagerness increased without diminution, as tears flowed from his eyes. He was in such a state that he spent most of the night sleeplessly, calling to his master Syamananda. Finally, towards the early morning, he drifted off to the land of dreams, where he saw his spiritual master, the very figure of charm and grace. Smilingly, Syamananda informed him, "When tomorrow the eastern sky becomes tinged with pink, you will obtain me."

Then, with the first rays of morning that dispel the dense darkness of the world, the wise Murari (Rasikananda) sat silently watching the path. After some time, Syamananda approached from a distance. Surrounded by his disciples like Sri Kisora Das and others, he looked as beautifully effulgent as the sun. Absorbed in intense love of Lord Sri Krishna he moved along the path like the clouds move in the sky. When Rasika caught sight of his divine form, he fell down in front of him to touch his lotus feet. In great ecstasy, Syamananda embraced him and began to bathe him with his tears of ecstatic love.

Life devoted to Preaching

Sri Rasika Murari then felt himself to be one of the most fortunate living beings within the universe. On an auspicious day Syamananda initiated Rasika and his wife. After that, Rasikananda began to travel with his guru, during which time he became a very intimate disciple. Syamananda then bestowed upon him the service of Sri Radha-Govinda Dev at Sri Gopivallabhapura. Rasikananda became totally engaged in Their Lordship's service, and the devotees were charmed by his excellent services. At Gopivallabhapura and other places he began to seriously take up the preaching of the message of Sri Gaura-Nityananda. *Sri Bhakti-Ratnakara* 15.82-86 describes: "By the tremendous influence of Rasikananda's preaching, many rogues, robbers and atheists received his mercy and were delivered from their sinful activities. He distributed the jewel of devotion to even the infidel Mohammedans, as he travelled from village to village, in the company of his disciples. He even converted a wild elephant, which was sent for his destruction, into his disciple and engaged him in the service of Lord Krishna

and the Vaisnavas. The wicked Mohammedan miscreant who sent the elephant bowed at his feet when he realised his mistake. It is not possible to count the number of living entities that were extricated from the ocean of material existence by Rasikananda Dev's association. He was always intoxicated with the chanting of the holy name. Who cannot but be overwhelmed by hearing about his uncommon qualities?"

In addition to the many Mohammedans, impious persons, and wicked atheists who became worshipers of the Supreme Lord, also many virtuous kings and zamindars such as the King of Mayurbhanj named Vaidyanath Bhanja, the king of Patashpura known as Gajapati, and Candrabhanu, the King of Moyna, took shelter at Sri Rasikananda's lotus feet. What to speak of those pious and noble gentlemen, even the sinful zamindar Bhima, the Mohammedan Suba Ahmadbeg and the wicked atheist Srikar also surrendered themselves at his lotus feet. The vicious wild elephant that was tamed by Rasikananda's transcendental influence was thereafter known as Gopala Das. Later, two jungle tigers similarly gave up their ferocious nature.

Story of Elephant

Ahammad Beg was the Muslim ruler of much of Orissa at the time of Sri Rasikananda Prabhu. He was a tyrant who tortured all the kings and zamindars in his region. He was feared by everyone and he forced those under his reign to accept the religion of Islam. The following story, described by Srila Gopijanavallabha Das, a disciple of Rasikananda Prabhu, recounts an incident that took place in the village of Vanapur, Orissa, between Ahammad Beg and Rasikananda.

There was a wild elephant troubling the local people of Vanapur. It would enter the village and destroy houses and kill the domestic animals. At this same time, Rasikananda Prabhu, ignoring the suggestions of some of his devotees, went to see the Muslim ruler Ahammad Beg. Rasika, his mind absorbed in love for Lord Sri Krishna, found the *yavana* sitting on his throne surrounded by various Hindu kings. Suddenly, the mad elephant entered Vanapur. Caring for no one, it crushed homes, uprooted large trees, and killed many animals. Its loud roars made the earth tremble and its movements filled the sky with dust. Some of the villagers took shelters on the roofs of tall buildings while others fled. In fear of their lives, they prayed to Lord Narayana to save them. Rasikananda Prabhu thought, "Today I will save the villagers and make this elephant into a great devotee."

The wicked *yavana* ruler told the kings around him, "Today this elephant has killed cattle, horses and people. It has also damaged much property. We must think of some means to stop it. Why not tell Rasika Murari to give *hari-nama* to this elephant? The Hindus regard him as Narayana, so if he can succeed in initiating this elephant then I shall also accept him as Narayana."

Everyone felt sorry to hear this and began to think of Lord Krishna. When Rasika heard what had been said, he thought to himself, "If a devotee takes shelter of Lord Krishna, then what can an elephant do to harm him?" Thinking in this way, he entered the village and saw the mad elephant killing everyone who crossed its path. While villagers fled out of fear, Rasika came forward to confront the animal. The companions of Rasikananda Prabhu repeatedly asked him to leave that place, but he chanted the name of Krishna and did not listen to their pleas. Finally, his companions ran away and left Rasika alone. The Muslim ruler was watching everything, and when he saw this he thought to himself, "Oh, Lord Narayana, save him! If the elephant kills him I shall be responsible for the death of a saintly person. Yet if he can tame this animal, then I shall be sure of the

glory of Krishna.” The Hindu kings were anxious for Rasikananda’s safety and their grief brought tears to their eyes. Rasik, however, was unperturbed and went on thinking of Krishna. When the mad elephant came before him it observed the beautiful form of Rasikananda Prabhu and immediately checked its speed.

Rasika looked in its eyes and said:

*sunā sunā ohe tumi matta karibara
krishna bhaja sadhu seva kara nirantara*

“Oh maddened chief of the elephants, listen to me! Worship Krishna and continuously serve his devotees!”

*vyartha kena mara kari nana dusta karma
krishna vina ara yata vyartha parisrama*

“Why are you engaged in these wicked deeds? Without connection with Krishna, all efforts are futile.”

*krishna japa Krishna dhyana Krsnera bhajana
ekanta ha-iyā bhaja Krsnera carana*

“Chant the name of Krishna, meditate on Krishna, dedicate yourself to worship of his feet.”

*sarva-sastra tattve kahe Krsnera bhajana
avidya chadiya bhaja krsnera carana*

“All scriptures recommend the worship of Krishna. Give up ignorance and worship the feet of the Lord.”

*krishna vina yata dekha nahe apanara
avidya chadiya bhaja krsnera carana*

“Other than Krishna, no one is your friend. From today you should no longer perform these wicked deeds.”

*krishna mata Krishna pita Krishna se jivana
krishna na bhajiya kena mara akarana*

“Krishna is mother and Krishna is father - Krishna is life itself. So why are you neglecting his worship and heading towards death?”

*mada garva kariha krsnere bhajite airavata indra garva nasial tvarite
kumbhira dharila purve gajarajavare kumbhira nasaya gaja karila nistare*

“Be careful not to become proud in the worship of Krishna. Airavata, the elephant of Indra, was very proud until he was attacked by a crocodile and had to be saved by Krishna, thus crushing his false pride.”

*dayara sagara prabhu deva Bhagavan
chadi mada garva Prabhu krsne kara dhyana*

“Lord Krishna is an ocean of mercy, so give up your pride and worship Him.”

*sadhu vakya suni vapu krsne deha mana
daya karibena toma nandera nandina*

“If you listen to these teachings of the saintly persons then the son of Nanda will favour you.” (texts 35-45)

Due to its previous austerities, the elephant was able to meet Rasikananda Prabhu, and now it saw a second Narayana in him. With tears in its eyes, it thought, "This is not an ordinary human. He must be a part of Narayana. Everything he said to me is based on *sastra*." By the grace of Rasika, the elephant attained complete knowledge and accepted Lord Krishna as the only truth. It fell at the feet of Rasikananda and washed his feet with its tears. Placing a hand on the head of the elephant, Rasika poured the sixteen word Hare Krishna *maha-mantra* into its right ear. As soon as it received the Holy Name, the elephant quickly stood up and then fell prostrate at the feet of Rasikananda Prabhu. After circumambulating him, it again bowed down and a stream of tears rolled from its eyes. Seeing the beauty of Rasikananda, the beast was so charmed that it forgot its own self. Rasika named him "Sri Gopal Das", and after receiving this name, it fell at Rasika's feet a hundred times. Having seen Rasika as Narayana, Gopal Das was reluctant to leave him. Dedicating himself to the lotus feet of Rasikananda Prabhu, it was only after a long time, with tears in its eyes, that it slowly left the palace to enter into the forest.

After witnessing this wonderful pastime, both Hindus and the *yavanas* were amazed. They began to speak amongst themselves as follows, "Rasika has not only tamed the mad elephant but he has also given it initiation." As the news spread, millions of people came to that place just to see Rasika.

Ahammad Beg quickly came there and fell at the feet of Rasika. With folded hands, he said, "I was unable to appreciate your transcendental position and thus I ordered my men to bring you here. I have acted out of ignorance, and now I beg you to forgive me. You are an ocean of mercy and kindness. You are the life of the universe. Being enamoured by your illusory energy, I did not know your glory and gave you trouble. Please forgive me."

Hearing these humble words, Rasika told the king, "I came here to deliver you, and on the way the mad elephant came running towards me. At that time I remembered Krishna, the omnipotent Lord who lives in everyone's heart. Lord Krishna also resides in the heart of that mad elephant. I advised it to remember Krishna, and on hearing the Lord's name it fell at my feet. After I poured Krishna's name into its ears, it became subdued and slowly left the place. It has now given up its wicked activities." The *yavana* king was very happy to hear all this from Rasikananda Prabhu.

Love for Lord Jagannatha

One year, during Lord Jagannatha's Rathayatra festival, Rasikananda Deva was preaching somewhere in the country, but when he realized that it was time for Rathayatra he dropped everything and rushed like the wind in order to come to Nilacala in time for the festival.

But in the meantime the festival had already begun. Lord Jagannatha, Who felt reciprocal separation from His dear devotee Rasikananda, caused the Ratha to stop. Though the king summoned his elephants to push the Ratha, under no circumstances could they budge it, not even an inch. Then Lord Jagannatha, seeing that the king was becoming frustrated, informed him that he was waiting for His devotee Rasika.

Finally Rasikananda Deva arrived, carrying with him many offerings of silk clothes and other presents. He fell down to offer his *dandavats* before Lord Jagannatha, and the king requested him to pull the rope at which the cart began to easily move along the road, just as the clouds move in the sky. Later the king requested Rasikananda to accept a

gift of land so he might establish a temple there. Rasikananda requested the place known as Fultota Math, which is now known as Kunja Math. There he installed the Deity of Sri Bat Krishna. The Deity is now known as Sri Sri Radha-Rasika Raya.

Disappearance of Sri Rasikananda deva

Accepting the order of his guru, Sri Syamananda, on his head, Rasikananda preached the message of Sri Gaursundar in the world for approximately 16 years. Thereafter he entered into his eternal pastimes through the lotus feet of Gopinatha at Remuna. On the first day of the bright fortnight in the month of Phalgun, *Sakabda* 1574 (1652AD), Rasikananda quietly slipped out of the village Santa without anyone's notice and walked to Remuna. Arriving there, he discussed *Krishna-katha* with the devotees there for a while and instructed everyone to serve Sri Krishna with devotion. Then, after requesting them to begin *sankirtana*, he entered the temple of Sri Gopinatha, and after touching *Khirachora Gopinatha's* lotus feet, which bestow complete fearlessness, he entered into their ultimate shelter.

Rasikananda Prabhu's *samadhi* is at the Temple of Khirachora Gopinatha at Remuna just in front and to the right as you go in the main gate, with the temple to the left, and admin' offices straight ahead.



Way to the samadhi of Sri Rasikananda deva Prabhu at Remuna
The samadhi of Sri Rasikananda deva Prabhu is inside the compound of Sri Khirachora Gopinatha Temple at Remuna



Sri Rasikananda deva Prabhu at Remuna



Samadhi of Sri Rasikananda Dev Prabhu at Remuna



Lotus feet of Sri Rasikananda Dev Prabhu at Remuna
Adjacent to the *samadhi* of Sri Rasikananda Dev Prabhu are rooms where his personal belongings are kept for display.



Beautiful paintings on the walls of Sri Khirachora Gopinatha Temple at Remuna



Beautiful paintings on the walls of Sri Khirachora Gopinatha Temple



Beautiful paintings on the walls of Sri Khirachora Gopinatha Temple



Beautiful paintings on the walls of Sri Khirachora Gopinatha Temple



Sri Garuda at Sri Khirachora Gopinatha Temple



Beautiful diorama displaying the pastimes of Lord Sri Krishna



Goshala at Sri Khirachora Gopinatha Temple at Remuna

PASTIME

HOW SRI GOPINATHA BECAME KSIRA-CHORA GOPINATHA

The name "*Khira-cora*" means "*one who stole condensed milk*." When Lord Caitanya visited the Gopinatha temple in Remuna, He told the devotees traveling with Him how the Deity had come to receive that name. Lord Caitanya had heard the story from His spiritual master, Isvara Puri, a disciple of Madhavendra Puri. As related in *Caitanya-caritamṛta*, it is Madhavendra Puri for whom the condensed milk was stolen.

Sri Madhavendra Puri was a highly advanced devotee of Lord Sri Krishna who appeared about 600 years ago. While living in Vrindavana he was always absorbed in remembering the pastimes of the Lord. Maddened in the ecstasy of Krishna's love, Madhavendra Puri had no knowledge of day or night. Sometimes he stood or fell to the ground; he was out of his senses, completely unaware of his surroundings; deeply absorbed in *Krishna-prema*.

Sri Caitanya Caritamṛta Madhya-lila Chapter 4 relates following wonderful pastimes of Sri Madhavendra Puri.

I [Krishnadasa Kaviraja] offer my respectful obeisances unto Madhavendra Puri, who was given a pot of sweet rice stolen by Sri Gopinatha, celebrated thereafter as Khirachora. Being pleased by Madhavendra Puri's love, Sri Gopala, the Deity at Govardhana, appeared to the public vision. All glories to Lord Caitanya Mahaprabhu! All

glories to Nityananda Prabhu! All glories to Advaita Prabhu! And all glories to all the devotees of Lord Caitanya!

All these pastimes have been very elaborately explained by Vrindavana dasa Thakura in his book *Caitanya-bhagavata*. By nature all the activities of Sri Caitanya Mahaprabhu are very wonderful and sweet, and when they are described by Vrindavana dasa Thakura, they become like a shower of nectar. Therefore I very humbly submit that since these incidents have already been nicely described by Vrindavana dasa Thakura, I would be very proud to repeat the same thing, and this would not be very good. I do not have such powers. I am therefore presenting only a synopsis of those events already described elaborately by Vrindavana dasa Thakura in his *Caitanya-mangala* [now known as *Caitanya-bhagavata*]. Some of the incidents he did not describe elaborately but only summarized, and these I shall try to describe in this book. I thus offer my respectful obeisances unto the lotus feet of Vrindavana dasa Thakura. I hope that I will not offend his lotus feet by this action.

Sri Caitanya Mahaprabhu proceeded toward Jagannatha Puri with four of His devotees, and He chanted the holy name of the Lord, the Hare Krishna mantra, with great eagerness. Each day Sri Caitanya Mahaprabhu personally went to a village and collected a great quantity of rice and other grains for the preparation of prasadam. There were many rivers on the way, and at each river there was a tax collector. They did not hinder the Lord, however, and He showed them mercy. Finally He reached the village of Remuna.

The Deity of Gopinatha in the temple at Remuna was very attractive. Lord Caitanya visited the temple and offered His obeisances with great devotion. *When Sri Caitanya Mahaprabhu offered His obeisances at the lotus feet of the Gopinatha Deity, the helmet of flowers on the head of Gopinatha fell down and landed on the head of Caitanya Mahaprabhu.*

When the Deity's helmet fell upon His head, Sri Caitanya Mahaprabhu became very pleased, and thus He chanted and danced in various ways with His devotees. All the servants of the Deity were struck with wonder due to Sri Caitanya Mahaprabhu's intense love, His exquisite beauty and His transcendental qualities. Because of their love for Sri Caitanya Mahaprabhu, they served Him in many ways, and that night the Lord stayed at the temple of Gopinatha.

The Lord remained there because He was very eager to receive the remnants of sweet rice offered to the Gopinatha Deity, having heard a narration from His spiritual master, Isvara Puri, of what had once happened there. That Deity was known widely as Khirachora Gopinatha, and Caitanya Mahaprabhu told His devotees the story of how the Deity became so famous. Formerly the Deity had stolen a pot of sweet rice for Madhavendra Puri; therefore He became very famous as the Lord who stole the sweet rice.

Sri Madhavendra Puri's travel to Vrindavana

Once, Sri Madhavendra Puri travelled to Vrindavana, where he came upon the hill known as Govardhana. *Madhavendra Puri was almost mad in his ecstasy of love of Godhead, and he did not know whether it was day or night. Sometimes he stood up, and sometimes he fell to the ground. He could not discriminate whether he was in a proper place or not.*

After circumambulating the hill, Madhavendra Puri went to *Govinda-kunda* and took his bath. He then sat beneath a tree to take his evening rest. While he was sitting beneath a tree, an unknown cowherd boy came with a pot of milk, placed it before Madhavendra Puri and, smiling, addressed him as follows.

"O Madhavendra Puri, please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?"

When Madhavendra Puri saw the beauty of that boy, Madhavendra Puri became very satisfied. Hearing His sweet words, he forgot all hunger and thirst.

Madhavendra Puri said, "Who are You? Where do You reside? And how did You know that I was fasting?"

The boy replied, *"Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts.*

In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply him all his eatables. The women who come here to take water saw you, and they supplied Me with this milk and sent Me to you."

The boy continued, *"I must go very soon to milk the cows, but I shall return and take back this milk pot from you."*

Saying this, the boy left the place. Indeed, He suddenly could be seen no more, and Madhavendra Puri's heart was filled with wonder. After drinking the milk, Madhavendra Puri washed the pot and put it aside. He looked toward the path, but the boy never returned. Madhavendra Puri could not sleep. He sat and chanted the Hare Krishna *maha-mantra*, and at the end of the night he dozed a little, and his external activities stopped. In a dream Madhavendra Puri saw the very same boy. The boy came before him and, holding his hand, took him to a bush in the jungle. The boy showed Madhavendra Puri the bush and said, *"I reside in this bush, and because of this I suffer very much from severe cold, rain showers, winds and scorching heat.*

Please bring the people of the village and get them to take Me out of this bush. Then have them situate Me nicely on top of the hill. Please construct a temple on top of that hill," the boy continued, "and install Me in that temple. After this, wash Me with large quantities of cold water so that My body may be cleansed.

For many days I have been observing you, and I have been wondering, 'When will Madhavendra Puri come here to serve Me?'. I have accepted your service due to your ecstatic love for Me. Thus I shall appear, and by My audience all fallen souls will be delivered.

My name is Gopala. I am the lifter of Govardhana Hill. I was installed by Vajra, and here I am the authority. When the Muslims attacked, the priest who was serving Me hid Me in this bush in the jungle. Then he ran away out of fear of the attack. Since the priest went away, I have been staying in this bush. It is very good that you have come here. Now just remove Me with care."

After saying this, the boy disappeared. Then Madhavendra Puri woke up and began to consider his dream.

Madhavendra Puri began to lament, "I saw Lord Krishna directly, but I could not recognize Him!" Thus he fell down on the ground in ecstatic love. Madhavendra Puri cried for some time, but then he fixed his mind on executing the order of Gopala. Thus he became tranquil. After taking his morning bath, Madhavendra Puri entered the village and assembled all the people. Then he spoke as follows.

"The proprietor of this village, Govardhana-dhari, is lying in the bushes. Let us go there and rescue Him from that place. The bushes are very dense, and we will not be able to enter the jungle. Therefore take choppers and spades to clear the way."

After hearing this, all the people accompanied Madhavendra Puri with great pleasure. According to his directions, they cut down bushes, cleared a path and entered the jungle. When they saw the Deity covered with dirt and grass, they were all struck with wonder and pleasure. After they had cleansed the body of the Deity, some of them said, "The Deity is very heavy. No single person can move Him." Since the Deity was very heavy, some of the stronger men assembled to carry Him to the top of the hill. Madhavendra Puri also went there. A big stone was made into a throne, and the Deity was installed upon it. Another big stone was placed behind the Deity for support.



Sri Madhavendra Puri Meets A Cowherd Boy - Story of Gopala

While Sri Madhavendra Puri was sitting beneath a tree, an unknown cowherd boy came with a pot of milk, placed it before Madhavendra Puri, and, smiling, addressed him as follows. *"Please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?"* When he saw the beauty of that boy, Madhavendra Puri became very satisfied. Hearing His sweet words, he forgot all hunger and thirst. Madhavendra Puri said: *"Who are You? Where do You reside? And how did You know that I was fasting?"* The boy replied: *"Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts. In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply all his eatables. The women who come here to take water saw you, and they supplied Me with this milk and sent Me to you."* The boy continued: *"I must go very soon to milk the cows, but I shall return and take back this milk pot from you."* Saying this, the boy left the place. Indeed, He suddenly could be seen no more, and Madhavendra Puri's heart was filled with wonder. - *Caitanya-Caritamrita, Madhya-lila 4.24-32*

Installation and Annakuta ceremony of Sri Gopala at Govardhana

All the brahmana priests of the village gathered together with nine waterpots, and water from Govinda-kunda lake was brought there and filtered. When the Deity was being

installed, nine hundred pots of water were brought from Govinda-kunda. There were musical sounds of bugles and drums and the singing of women.

During the festival at the installation ceremony, some people sang and some danced. All the milk, yogurt and clarified butter in the village was brought to the festival. Various foods and sweetmeats, as well as other kinds of presentations, were brought there. I [Krishnadasa Kaviraja] am unable to describe all these. The villagers brought a large quantity of tulasi leaves, flowers, and various kinds of garments. Then Sri Madhavendra Puri personally began the *abhisheka* [bathing ceremony].

After all inauspicious things were driven away by the chanting of the mantra, the Deity's bathing ceremony started. First the Deity was massaged with a large quantity of oil, so that His body became very glossy. After the first bathing, further bathing were conducted with *panca-gavya* and then with *pancamrta*. Then the *maha-snana* was performed with ghee and water, which had been brought in one hundred pots.

After the *maha-snana* was finished, the Deity was again massaged with scented oil and His body made glossy. Then the last bathing ceremony was performed with scented water kept within a conchshell. After the body of the Deity was cleansed, He was dressed very nicely with new garments. Then sandalwood pulp, tulasi garlands and other fragrant flower garlands were placed upon the body of the Deity. After the bathing ceremony was finished, incense and lamps were burned and all kinds of food offered before the Deity. These foods included yogurt, milk and as many sweetmeats as were received.

The Deity was first offered many varieties of food, then scented drinking water in new pots, and then water for washing the mouth. Finally pan mixed with a variety of spices was offered. After the last offering of tambula and pan, *bhoga-aratrika* was performed. Finally everyone offered various prayers and then obeisances, falling flat before the Deity in full surrender.

As soon as the people of the village had understood that the Deity was going to be installed, they had brought their entire stocks of rice, dhal and wheat flour. They brought such large quantities that the entire surface of the top of the hill was filled. When the villagers brought their stock of rice, dhal and flour, the potters of the village brought all kinds of cooking pots, and in the morning the cooking began.

Ten *brahmanas* cooked the food grains, and five *brahmanas* cooked both dry and liquid vegetables. The vegetable preparations were made from various kinds of spinach, roots and fruits collected from the forest, and someone had made bada and badi by mashing dhal. In this way the *brahmanas* prepared all kinds of food. Five to seven men had prepared a huge quantity of chapatis, which were sufficiently covered with ghee [clarified butter], as were all the vegetables, rice and dhal. All the cooked rice was stacked on palasa leaves, which were on new cloths spread over the ground. Around the stack of cooked rice were stacks of chapatis, and all the vegetables and liquid vegetable preparations were placed in different pots and put around them. Pots of yogurt, milk, buttermilk and sikharini, sweet rice, cream and solid cream were placed alongside the vegetables.

In this way the Annakuta ceremony was performed, and Madhavendra Puri Gosvami personally offered everything to Gopala. Many waterpots were filled with scented water

for drinking, and Lord Sri Gopala, who had been hungry for many days, ate everything offered to Him.

Although Sri Gopala ate everything offered, still, by the touch of His transcendental hand, everything remained as before. *How Gopala ate everything while the food remained the same was transcendently perceived by Madhavendra Puri Gosvami; nothing remains a secret to the devotees of the Lord. The wonderful festival and installation of Sri Gopalaji was arranged in one day. Certainly all this was accomplished by the potency of Gopala. No one but a devotee can understand this.*

Madhavendra Puri offered water to Gopala for washing His mouth, and he gave Him betel nuts to chew. Then, while arati was performed, all the people chanted, "Jaya, Jaya!" ["All glories to Gopala!"]. Arranging for the Lord's rest, Sri Madhavendra Puri brought a new cot, and over this he spread a new bedspread and thus made the bed ready.

A temporary temple was constructed by covering the bed all around with a straw mattress. Thus there was a bed and a straw mattress to cover it. After the Lord was laid down to rest on the bed, Madhavendra Puri gathered all the brahmanas who had prepared the prasadam and said to them, "Now feed everyone sumptuously, from the children on up to the aged!"



Sri Madhavendra Puri worships Gopala

Lord Krishna directed Sri Madhavendra Puri in a dream to go and find His Gopala deity that had been left in the bushes and worship Him. When Madhavendra Puri awoke, he gathered the villagers, and all of them cleared the way through the dense bushes, found the deity, and several men carried Him to the top of the hill. There they installed Gopala and proceeded to hold a huge festival, where they brought all of the milk, yogurt and clarified butter in the village, huge amounts of rice, dahl, flour and vegetables to prepare; bathed and dressed the deity in new garments, and danced and sang joyously.

All the people gathered there sat down to honour the prasadam, and by and by they took food. All the brahmanas and their wives were fed first. Those who took prasadam included not only the people of Govardhana village but also those who came from other villages. They also saw the Deity of Gopala and were offered prasadam to eat.

Seeing the influence of Madhavendra Puri, all the people gathered there were struck with wonder. They saw that the Annakuta ceremony, which had been performed before during the time of Krishna, was now taking place again by the mercy of Sri Madhavendra Puri. All the brahmanas present on that occasion were initiated by Madhavendra Puri into the Vaishnava cult, and Madhavendra Puri engaged them in different types of service.

After taking rest, the Deity must be awakened at the end of the day, and immediately some food and some water must be offered to Him. When it was advertised throughout the country that Lord Gopala had appeared atop Govardhana Hill, all the people from neighbouring villages came to see the Deity. One village after another was pleased to beg Madhavendra Puri to allot them one day to perform the Annakuta ceremony. Thus, day after day, the Annakuta ceremony was performed for some time.

Sri Madhavendra Puri did not eat anything throughout the day, but at night, after laying the Deity down to rest, he took a milk preparation. The next morning, the rendering of service to the Deity began again, and people from one village arrived with all kinds of food grains. The inhabitants of the village brought to the Deity of Gopala as much food grains, ghee, yogurt and milk as they had in their village. The next day, almost as before, there was an Annakuta ceremony. All the brahmanas prepared foods and Gopala accepted them.

The ideal place to execute Krishna consciousness is Vrajabhumi, or Vrindavana, where the people are naturally inclined to love Krishna and Krishna is naturally inclined to love them. Throngs of people came from different villages to see the Deity of Gopala, and they took *maha-prasadam* sumptuously. When they saw the super-excellent form of Lord Gopala, all their lamentation and unhappiness disappeared.

All the villages in neighbouring Vrajabhumi [Vrindavana] became aware of the appearance of Gopala, and all the people from these villages came to see Him. Day after day they all performed the Annakuta ceremony. In this way not only the neighbouring villages but all the other provinces came to know of Gopala's appearance. Thus people came from all over, bringing a variety of presentations. The people of Mathura, who are very big capitalists, also brought various presentations and offered them before the Deity in devotional service. Thus countless presentations of gold, silver, garments, scented articles and eatables arrived. The store of Gopala increased daily.

One very rich *ksatriya* of the royal order constructed a temple, someone made cooking utensils, and someone constructed boundary walls. Each and every family residing in the land of Vrajabhumi contributed one cow. In this way, thousands of cows became the property of Gopala. Eventually two *brahmanas* in the renounced order arrived from Bengal, and Madhavendra Puri, who liked them very much, kept them in Vrindavana and gave them all kinds of comforts. These two were then initiated by Madhavendra Puri, and he entrusted them with the daily service of the Lord. This service was performed continuously, and the worship of the Deity became very gorgeous. Thus Madhavendra Puri was very pleased.

Srila Madhavendra Puri's travel to Jagannatha Puri to get Sandalwood [chandana] for Sri Gopala

In this way the Deity worship in the temple was very gorgeously performed for two years. Then one day Madhavendra Puri had a dream. In his dream, Madhavendra Puri saw Gopala, who said, "*My bodily temperature still has not decreased. Please bring sandalwood [chandana] from the Malaya province and smear the pulp over My body to cool Me. Bring sandalwood pulp from Jagannatha Puri. Kindly go quickly. Since no one else can do it, you must.*"

After having this dream, Madhavendra Puri Gosvami became very glad due to ecstasy of love of Godhead, and in order to execute the command of the Lord, he started east

toward Bengal. Before leaving, Madhavendra Puri made all arrangements for regular Deity worship, and he engaged different people in various duties. Then, taking up the order of Gopala, he started for Bengal.



Sri Madhavendra Puri dreams of the Lord

Sri Madhavendra Puri was regularly serving the deity of Gopala atop Govardhana hill. One day he had a dream in which Gopala came to him and said, "My bodily temperature still has not decreased. Please bring sandalwood from the Malaya province and smear the pulp over My body to cool Me." So Madhavendra Puri gave different people various duties to continue the regular worship of Gopala, and he left for Bengal. During his travel, he visited the temple of Gopinatha in Remuna. Finally he reached Jagannatha Puri where he told all the devotees the story of the appearance of Sri Gopala and His request for sandalwood. They all together collected the sandalwood as well as provided Madhavendra Puri with the necessary travelling expenses and government paperwork to get past the toll collectors. On his way back, he again stopped in Remuna and took rest in the temple of Gopinatha. That night Madhavendra Puri dreamt that Gopala came before him and said, "O Madhavendra Puri, I have already received all the sandalwood and camphor. Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopinatha daily until it is finished. There is no difference between My body and Gopinatha's body. They are one and the same. Therefore if you smear the sandalwood pulp on the body of Gopinatha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced." - Summarized from *Caitanya-Caritamrita, Madhya-lila 4.106-160*

Srila Madhavendra Puri meets Sri Advaita Acarya at Santipur

When Madhavendra Puri arrived at the house of Advaita Acarya in Santipur, the Acarya became very pleased upon seeing the ecstatic love of Godhead manifest in Madhavendra Puri. Advaita Acarya begged to be initiated by Madhavendra Puri. After initiating him, Madhavendra Puri started for South India.

Srila Madhavendra Puri's visit to Remuna

Going into South India, Sri Madhavendra Puri visited Remuna, where Gopinatha is situated. Upon seeing the beauty of the Deity, Madhavendra Puri was overwhelmed. In the corridor of the temple, from which people generally viewed the Deity, Madhavendra Puri chanted and danced. Then he sat down there and asked a brahmana what kinds of foods they offered to the Deity. From the excellence of the arrangements, Madhavendra Puri understood by deduction that only the best food was offered.

Madhavendra Puri thought, "I shall inquire from the priest what foods are offered to Gopinatha so that by making arrangements in our kitchen, we can offer similar foods to Sri Gopala." When the *brahmana* priest was questioned about this matter, he explained in detail what kinds of foods were offered to the Deity of Gopinatha.

The *brahmana* priest said, "In the evening the Deity is offered sweet rice in twelve earthen pots. Because the taste is as good as nectar [amṛta], it is named *amṛta-keli*. "This sweet rice is celebrated throughout the world as Gopinatha-khira. It is not offered anywhere else in the world."

While Madhavendra Puri was talking with the brahmana priest, the sweet rice was placed before the Deity as an offering. Hearing this, Madhavendra Puri thought as follows. "*If, without my asking, a little sweet rice is given to me, I can then taste it and make a similar preparation to offer my Lord Gopala.*"

Madhavendra Puri became greatly ashamed when he desired to taste the sweet rice, and he immediately began to think of Lord Vishnu. While he was thus thinking of Lord Vishnu, the offering was completed, and the *arati* ceremony began. After the *arati* was finished, Madhavendra Puri offered his obeisances to the Deity and then left the temple. He did not say anything more to anyone.

Madhavendra Puri avoided begging. He was completely unattached and indifferent to material things. If, without his begging, someone offered him some food, he would eat; otherwise he would fast. A paramahansa like Madhavendra Puri is always satisfied in the loving service of the Lord. Material hunger and thirst cannot impede his activities. When he desired to taste a little sweet rice offered to the Deity, he considered that he had committed an offense by desiring to eat what was being offered to the Deity.

Madhavendra Puri left the temple and sat down in the village marketplace, which was vacant. Sitting there, he began to chant. In the meantime, the temple priest laid the Deity down to rest.

Finishing his daily duties, the priest went to take rest. In a dream he saw the Gopinatha Deity come to talk to him, and He spoke as follows. "*O priest, please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyasi Madhavendra Puri.*

This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks.

A sannyasi named Madhavendra Puri is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him."

Awaking from the dream, the priest immediately rose from bed and thought it wise to take a bath before entering the Deity's room. He then opened the temple door. According to the Deity's directions, the priest found the pot of sweet rice behind the cloth curtain. He removed the pot and mopped up the place where it had been kept. He then went out of the temple.

Closing the door of the temple, he went to the village with the pot of sweet rice. He called out in every stall in search of Madhavendra Puri.

Holding the pot of sweet rice, the priest called, *"Will he whose name is Madhavendra Puri please come and take this pot! Gopinatha has stolen this pot of sweet rice for you!"*

The priest continued, *"Would the sannyasi whose name is Madhavendra Puri please come and take this pot of sweet rice and enjoy the Prasadam with great happiness! You are the most fortunate person within these three worlds!"*

Hearing this invitation, Madhavendra Puri came out and identified himself. The priest then delivered the pot of sweet rice and offered his obeisances, falling flat before him. When the story about the pot of sweet rice was explained to him in detail, Sri Madhavendra Puri at once became absorbed in ecstatic love of Krishna.

Upon seeing the ecstatic loving symptoms manifest in Madhavendra Puri, the priest was struck with wonder. He could understand why Krishna had become so much obliged to him, and he saw that Krishna's action was befitting. The priest offered his obeisances to Madhavendra Puri and returned to the temple. Then, in ecstasy, Madhavendra Puri ate the sweet rice offered to him by Krishna.

After this, Madhavendra Puri washed the pot and broke it into pieces. He then bound all the pieces in his outer cloth and kept them nicely. Each day, Madhavendra Puri would eat one piece of that earthen pot, and after eating it he would immediately be overwhelmed with ecstasy. These are wonderful stories.

Having broken the pot and bound the pieces in his cloth, Madhavendra Puri began to think, *"The Lord has given me a pot of sweet rice, and when the people hear of this tomorrow morning, there will be great crowds."*

Thinking this, Sri Madhavendra Puri offered his obeisances to Gopinatha on the spot and left Remuna before morning.

Sri Madhavendra Puri at Jagannatha Puri

Walking and walking, Madhavendra Puri finally reached Jagannatha Puri, which is also known as Nilacala. There he saw Lord Jagannatha and was overwhelmed with loving ecstasy. When Madhavendra Puri was overwhelmed in the ecstasy of love of Godhead, he sometimes stood up and sometimes fell to the ground. Sometimes he laughed, danced and sang. In this way he enjoyed transcendental bliss by seeing the Jagannatha Deity.

When Madhavendra Puri came to Jagannatha Puri, people were aware of his transcendental reputation. Therefore crowds of people came and offered him all sorts of respect in devotion. Even though one may not like it, reputation, as ordained by providence, comes to him. Indeed, one's transcendental reputation is known throughout the entire world.

Being afraid of his reputation [pratistha], Madhavendra Puri fled from Remuna. But the reputation brought by love of Godhead is so sublime that it goes along with the devotee, as if following him. Madhavendra Puri wanted to leave Jagannatha Puri because the people were honouring him as a great devotee; however, this threatened to hinder his collecting sandalwood for the Gopala Deity.

Sri Madhavendra Puri told all the servants of Lord Jagannatha and all the great devotees there the story of the appearance of Sri Gopala. When all the devotees at Jagannatha Puri heard that the Gopala Deity wanted sandalwood, in great pleasure they all endeavoured to collect it. Those who were acquainted with government officers met with them and begged for camphor and sandalwood, which they collected.

Sri Madhavendra Puri travel back to Govardhana

One brahmana and one servant were given to Madhavendra Puri just to carry the sandalwood. He was also given the necessary traveling expenses. To get past the toll collectors along the way, Madhavendra Puri was supplied with the necessary release papers from government officers. The papers were placed in his hand.

In this way Madhavendra Puri started for Vrindavana with the burden of sandalwood, and after some days he again reached the village of Remuna and the Gopinatha temple there. When Madhavendra Puri reached the temple of Gopinatha, he offered his respectful obeisances many times at the lotus feet of the Lord. In the ecstasy of love, he began to dance and sing without cessation.

When the priest of Gopinatha saw Madhavendra Puri again, he offered all respects to him and, giving him the sweet rice Prasadam, made him eat. Madhavendra Puri took rest that night in the temple, but toward the end of the night he had another dream.

Madhavendra Puri dreamed that Gopala came before him and said, "*O Madhavendra Puri, I have already received all the sandalwood and camphor. Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopinatha daily until it is finished. There is no difference between My body and Gopinatha's body. They are one and the same. Therefore if you smear the sandalwood pulp on the body of Gopinatha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced. You should not hesitate to act according to My order. Believing in Me, just do what is needed.*"

After giving these instructions, Gopala disappeared, and Madhavendra Puri awoke. He immediately called for all the servants of Gopinatha, and they came before him.

Madhavendra Puri said, "*Smear the body of Gopinatha with this camphor and sandalwood I have brought for Gopala in Vrindavana. Do this regularly every day. If the sandalwood pulp is smeared over the body of Gopinatha, then Gopala will be cooled. After all, the Supreme Personality of Godhead is completely independent; His order is all-powerful.*"

The servants of Gopinatha became very pleased to hear that in the summer all the sandalwood pulp would be used to anoint the body of Gopinatha.

Madhavendra Puri said, "These two assistants will regularly grind the sandalwood, and you should also get two other people to help. I shall pay their salaries."

In this way Gopinathaji was supplied ground sandalwood pulp daily. The servants of Gopinatha were very pleased with this. In this way the sandalwood pulp was smeared over the body of Gopinatha until the whole stock was finished. Madhavendra Puri stayed there until that time. At the end of summer Madhavendra Puri returned to Jagannatha Puri, where he remained with great pleasure during the whole period of Caturmasya.

Lord Sri Caitanya Mahaprabhu glorifies Sri Madhavendra Puri

Sri Caitanya Mahaprabhu personally praised the nectarean characteristics of Madhavendra Puri, and while He related all this to the devotees, He personally relished it. Lord Sri Caitanya Mahaprabhu asked Nityananda Prabhu to judge whether there was anyone within the world as fortunate as Madhavendra Puri.

Sri Caitanya Mahaprabhu said, "Madhavendra Puri was so fortunate that Krishna personally appeared before him on the plea of delivering milk. Three times the Lord gave orders to Madhavendra Puri in dreams. Being obliged because of the loving affairs of Madhavendra Puri, Lord Krishna Himself appeared as the Gopala Deity, and, accepting his service, He liberated the whole world."

On account of Madhavendra Puri, Lord Gopinatha stole the pot of sweet rice. Thus He became famous as Khira-chora [the thief who stole the sweet rice]. Madhavendra Puri smeared the sandalwood pulp over the body of Gopinatha, and in this way he was overpowered with love of Godhead. In the provinces of India governed by the Muslims, there was much inconvenience in traveling with sandalwood and camphor. Because of this, Madhavendra Puri might have gotten into trouble. This became known to the Gopala Deity. The Lord is very merciful and attached to His devotees, so when Gopinatha was covered with sandalwood pulp, Madhavendra Puri's labour became successful."

Lord Sri Caitanya Mahaprabhu placed the standard of Madhavendra Puri's intense love before Nityananda Prabhu for judgment. *"All his loving activities are uncommon,"* Caitanya Mahaprabhu said. *"Indeed, one is struck with wonder to hear of his activities."* Sri Caitanya Mahaprabhu continued, *"Sri Madhavendra Puri used to remain alone. He was completely renounced and always very silent. He was uninterested in everything material, and for fear of talking about mundane things, he always lived without a companion."*

After receiving the transcendental orders of Gopala, this great personality travelled thousands of miles just to collect sandalwood by begging. Although Madhavendra Puri was hungry, he would not beg food to eat. This renounced person carried a load of sandalwood for the sake of Sri Gopala. Without considering his personal comforts, Madhavendra Puri carried one maund [about eighty-two pounds] of sandalwood and twenty tolas [about eight ounces] of camphor to smear over the body of Gopala. This transcendental pleasure was sufficient for him. Since there were restrictions against taking the sandalwood out of the Orissa province, the toll official confiscated the stock, but Madhavendra Puri showed him the release papers given by the government and consequently escaped difficulties."

Madhavendra Puri was not at all anxious during the long journey to Vrindavana through the provinces governed by the Muslims and filled with unlimited numbers of watchmen. Although Madhavendra Puri did not have a farthing with him, he was not afraid to pass by the toll officers. His only enjoyment was in carrying the load of sandalwood to Vrindavana for Gopala.

This is the natural result of intense love of Godhead. The devotee does not consider personal inconveniences or impediments. In all circumstances he wants to serve the Supreme Personality of Godhead.

Sri Gopala wanted to show how intensely Madhavendra Puri loved Krishna; therefore He asked him to go to Nilacala to fetch sandalwood and camphor. With great trouble and after much labour, Madhavendra Puri brought the load of sandalwood to Remuna. However, he was still very pleased; he discounted all the difficulties. To test the intense love of Madhavendra Puri, Gopala, the Supreme Personality of Godhead, ordered him to bring sandalwood from Nilacala, and when Madhavendra Puri passed this examination, the Lord became very merciful to him. Such behaviour exhibited in loving service between the devotee and the devotee's lovable object, Sri Krishna, is transcendental. It is not possible for a common man to understand. Common men do not even have the capacity."

After saying this, Lord Caitanya Mahaprabhu read the famous verse of Madhavendra Puri. That verse is just like the moon. It has spread illumination all over the world. Continuous rubbing increases the aroma of Malaya sandalwood. Similarly, consideration of this verse increases one's understanding of its importance.

As the Kaustubha-mani is considered the most precious of valuable stones, this verse is similarly considered the best of poems dealing with the mellows of devotional service. Actually this verse was spoken by Srimati Radharani Herself, and by Her mercy only was it manifest in the words of Madhavendra Puri. Only Sri Caitanya Mahaprabhu has tasted the poetry of this verse. No fourth man is capable of understanding it.

Madhavendra Puri recited this verse again and again at the end of his material existence. Thus uttering this verse, he attained the ultimate goal of life.

*ayi dina-dayardra natha he mathura-natha kadavalokyase
hrdayam tvad-aloka-kataram dayita bhramyati kim karomy aham*

Srimati Radharani said "O My Lord! O most merciful master! O master of Mathura! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?" [Caitanya Caritamrta Madhya 4.197]

When Sri Caitanya Mahaprabhu recited this verse, He immediately fell to the ground unconscious. He was overwhelmed and had no control over Himself. When Lord Sri Caitanya Mahaprabhu fell to the ground in ecstatic love, Lord Nityananda quickly took Him on His lap. Crying, Caitanya Mahaprabhu then got up again. Exhibiting ecstatic emotions, the Lord began to run here and there, making resounding noises. Sometimes He laughed, and sometimes He cried, and sometimes He danced and sang.

Sri Caitanya Mahaprabhu could not recite the whole verse. He simply said, "Ayi dina! Ayi dina!" repeatedly. Thus He could not speak, and profuse tears were in His eyes.

Trembling, perspiration, jubilant tears, shock, fading of the bodily luster, disappointment, moroseness, loss of memory, pride, joy and humility were all visible in Sri Caitanya Mahaprabhu's body. This verse uncovered the door of ecstatic love, and when it was exhibited, all the servants of Gopinatha saw Caitanya Mahaprabhu dance in ecstasy.

When many people crowded around Sri Caitanya Mahaprabhu, He regained His external senses. In the meantime, the offering to the Deity had been finished, and there was a resounding arati performance. When the Deities were laid down to rest, the priest came out of the temple and offered all twelve pots of sweet rice to Lord Caitanya Mahaprabhu. When all the pots of sweet rice, remnants left by Gopinatha, were placed before Sri Caitanya Mahaprabhu, He became very pleased. In order to feed the devotees, He accepted five of them.

The seven remaining pots were pushed forward and delivered to the priest. Then the five pots of sweet rice the Lord had accepted were distributed among the five devotees, and they ate the prasadam. Being identical with the Gopinatha Deity, Sri Caitanya Mahaprabhu had already tasted and eaten the pots of sweet rice. Yet just to manifest devotional service, He again ate the pots of sweet rice as a devotee.

Sri Caitanya Mahaprabhu passed that night at the temple engaged in congregational chanting. In the morning, after seeing the *mangala-arati* performance, He departed. In this way, Lord Sri Caitanya Mahaprabhu personally tasted with His own mouth the transcendental qualities of Gopalaji, Gopinatha and Sri Madhavendra Puri.

Thus I [Krishnadasa Kaviraja] have described both the transcendental glories of Lord Caitanya Mahaprabhu's affection for His devotees and the highest limit of ecstatic love of God.

One who hears this narration with faith and devotion attains the treasure of love of Godhead at the lotus feet of Sri Krishna. Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krishnadasa, narrate Sri Caitanya-Caritamrta, following in their footsteps.

SAMADHI OF SRI MADHAVENDRA PURI



Samadhi Temple of Sri Madhavendra Puri

Close to Sri Khirachora Gopinatha Temple in about five mins walking distance
is the Samadhi Temple of Sri Madhavendra Puri



Samadhi Temple of Sri Madhavendra Puri at Remuna



Murti of Sri Madhavendra Puri at Samadhi Temple



Lotus feet of Sri Madhavendra Puri at Samadhi Temple



Samadhi of Sri Madhavendra Puri



Sri Madhavendra Puri Meets A Cowherd Boy - Story of Gopala

While Sri Madhavendra Puri was sitting beneath a tree, an unknown cowherd boy came with a pot of milk, placed it before Madhavendra Puri, and, smiling, addressed him as follows. "Please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?"

When he saw the beauty of that boy, Madhavendra Puri became very satisfied. Hearing His sweet words, he forgot all hunger and thirst. Madhavendra Puri said: "Who are You? Where do You reside? And how did You know that I was fasting?" The boy replied: "Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts. In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply all his eatables. The women who come here to take water saw you, and they supplied Me with this milk and sent Me to you." The boy continued: "I must go very soon to milk the cows, but I shall return and take back this milk pot from you." Saying this, the boy left the place. Indeed, He suddenly could be seen no more, and Madhavendra Puri's heart was filled with wonder. - Caitanya-Caritamrita, Madhya-lila 4.24-32



Lotus feet of Sri Madhavendra Puri at Samadhi Temple



Balasore, halfway between Jagannatha Puri and Kolkata, is the nearest railway junction to Remuna. Remuna is 12 km from Balasore.

Directions to reach Remuna:

Balasore is halfway between Jagannatha Puri and Kolkata, and is the nearest railway junction to Remuna. The best way to get to Remuna from Kolkata is to take a train from Howrah station to Balasore (also called Baleshwar). This is about a five-hour trip, depending on the train. From Baleshwar you can go to Remuna, which is 12 km by taxi, auto riksha, or bus. There is a small guesthouse near the Sri Khirachora Gopinatha temple, and there are some good hotels in Baleshwar.

One can get *prasadam* at Sri Khirachora Gopinatha temple at midday and in the evening. You reserve your meal by paying in advance to the *pujari*. You will get a plate of rice, *dal*, chutney, and two vegetable dishes. From the temple's *Maha Prasadam* stall, the famous spiced condensed milk Khira (*Amrta keli*) is available in the afternoon and evening, in small, medium, and large pots.

ISKCON Remuna Temple:

There is an ISKCON centre in Remuna. The address is: ISKCON Remuna, Baladev Vidya Bhusana Mandir, Gauda Danda, Remuna, Balasore, Odisha.



Pastime of Remuna Khira Chora Gopinatha and Glories of Sri Madhavendra Puri: <https://youtu.be/BP-a1IC-eKc>

Sri Madhavendra Puri's Devotional Service [*Sri Caitanya Caritamrta Madhya lila Chapter 11*]: <http://www.vedabase.com/cc/madhya/4>

Sri Ksetra Jagannatha Puri Dhama Yatra: <http://www.dandavats.com/?p=11947>

Sri Navadvipa-Mandala Parikrama: <http://www.dandavats.com/?p=14426>

Mayapur TV: <http://Mayapur.tv> / **Vrindavana TV:** <http://Vrindavan.tv/>

Sri Khira Chora Gopinatha ki jaya!
Sri Madhavendra Puri ki jaya!
Sri Gauranga Mahaprabhu ki jaya!

HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE |
HARE RAMA HARE RAMA RAMA RAMA HARE HARE ||